KORÇA

ooo colored stones, giving the residences an appearance of wealth.

795 Korça is now[1] the residence of the head of the Albanian Orthodox Church.

769 The local hero of Korça is one Themistokli Gërmeni.

167 About 70% of the Albanian immigrants to other countries come from Korça.

361 Korça is two and a half hours by automobile from Florina, Greece, where the railroad comes from Salonica northward. Thus making Korça the point nearest to railway connection.

[1][Errata: should be was until recently. Cf. Errata sheet, p. 269, cat. 116 -- Analyst]

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771 Thus their practices and beliefs included: building sacrifices,
[782] which at one point were most probably human sacrifices; the faith
[769] in the existence of certain snakes that guarded treasures and in the tutelary spirits of people; exposing the dead after the manner of the Parsi, as a result of that lack of respect for the corpse which springs from the knowldege of the eternity of the spirit--the ancient Thracians were jubilant whenever someone died, and they wailed when some-
[775] one was born--; werewolf conceptions; separation of the soul in sleep; wandering about of the dead, especially of evil people who in the form of a ghost or in a transformed human shape cause harm. The foreseeing of the future makes use of materialistic means in order to survive before the masses in a degenerate age which no longer knows
[787] or believes. It prophesies from the fissures that appear in a heated sheep's shoulder blade or hen's breast bone; also from the bright and dark spots in the light filtering through, or from the flight of birds.
[784] The old knowledge of the emanating, radiating spiritual forces of beings and things is used for magical purposes, for instance little pieces of paper that have something written on them and which are worn as a protection or drunk after they have been dissolved in water. The sun still lives among the Albanians as "God's reflection."

Bibliography, etc.

113 Ekrem Bei Vlora, "Aus Berat und vom Tomor," Zur Kunde der Balkanhalbinsel, No. 13. Baron Nopsca, "Haus und Hausrat im katholischen Nordalbanien," Ibidem, No. 16. "Aus Sala und Klementi," Ibidem, No. 11. "Aus dem nordalbanischen Hochgebirge," Ibidem, No. 10. By the same author, Albanien, Bauten, Trachten und Geräte Nordalbaniens (Berlin, 1925). Wirth, "Die Albaner," Orientalisches Archiv, Vol. 2, No. 1. By the same author, Der Balkan. Grothe, Durch Albanien und Montenegro. Buschan, Die Balkanvölker der Vergangenheit und Gegenwart. Steinmetz, "Ein Vorstoss in die nordalbanischen Alpen," Zur Kunde der Balkanhalbinsel, No. 3. A. Haberlandt, "Kulturwissenschaftliche Beiträge zur Volkskunde von Montenegro, Albanien und Serbien," Zeitschrift für österreichische Volkskunde, Supplementary volume No. 12.

/101: Illustrations./

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples
Albania EG1

792 until the return of Essad Pasha to power some six months later.

At the Greek monastery, which we reached by a track through a stream-bed so rough that it threatened to reduce the car to matchwood and scrap-iron, I was told another 769 interesting story. In a shrine in the monastery chapel lie 792 the remains of a great Albanian hero named John of Scutari, who was killed when fighting against the Bulgars in the year 1015. These saintly relics are an object of great veneration and, like the remains of Spiridione at Corfu and many others elsewhere, are believed to possess miraculous powers, and are brought out and carried in procession at times of national stress and on certain very special occasions. Some few months before my visit, so I was told by the baba, the Serbian bishop of Ochrida came to the monastery and asked to see, and was shown, the holy relics. The bishop then departed, and shortly afterwards a service was held in Ochrida cathedral which purported to celebrate the return of the sainted remains of St. John to their true home—Serbia. The claim of the bishop to have brought back with him the saint's body was substantiated by the placing, with much pomp and ceremony, of some object in a shrine already prepared for its reception. What this object really was is a matter for conjecture, as the body of St. John still lies undisturbed in the coffin which I myself saw through an 000 opening in the side of a tomb in the monastery chapel. If the story is true, what can have been the object of the bishop's deception? If on the other hand it is untrue,

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Montenegrins EF5
Serbs EF6

A 783 627 pre-Slavonic times. One other trace maybe of holy trees and stones I saw in 1904 when riding through Albania, and never again.

My horse-boy picked up stones and thrust them in the forks of trees when we passed through a wood. To the horror of my companion, A [775 769] who was a colporteur of the British and Foreign Bible Society from South Albania, the boy declared he was doing so for the spirits of the dead to have something to tread on as they passed. Unfortunately the colporteur blamed him, and he would say no more about it. Hahn, in his Albanian studies, mentions this custom.

A 778 On this journey we passed two small woods where, I was told, no trees were ever cut because "a long while ago a church stood there." No one knew when. The "church" had probably been imagined, to account for the sanctity of the wood.

S 627 538 782 In Serbian tales and ballads the oaths are usually sworn by "God and St. John." Does St. John the Baptist represent a former oath on a holy spring? In Montenegro, SS. Petar Cetinski and Vasili of Ostrog were daily asked to bear witness to many dubious statements. No Montenegrin peasant can make a statement, whether true or false, without calling on God and one or other of his saints; and, alas! the old idea of the sanctity of an oath had evaporated and the statement was too often a lie.

Whereas I found the word of the Albanian tribesman reliable; but civilization may weaken his word, too.

M 782 Old King Nikola of Montenegro used to call Heaven to witness many remarkable statements. Once, when the Diplomatic Circle had been summoned to hear an unusually remarkable one, it is said that an astonished silence ensued, till one Minister Plenipotentiary, recovering his presence of mind, politely said: "Your Royal Highness is famed through Europe as . . . a poet."